

"The Lord is King."

Psalm 10:16.

"Bind up the testimony, seal
the law among My disciples."

Isaiah 8:16.



"To the law —

REVELATION 18:1-4.

— and to the testimony."

Vol. 10

Kalamazoo, Mich., Second Quarter, 1935

No. 2

AN OPEN APPEAL

Dear Brethren and Sisters:-

Having a great burden for those who still linger in the midst of Laodicea, and realizing that we are misunderstood by all the Brethren and Sisters of the church, we have decided to make an open appeal through the columns of "The Sabbath Watchman", and state briefly the principle reasons why we have joined the Reform Movement. Before we took this solemn step, we carefully investigated every phase of the reform message, and weighed every evidence presented to us, till we were fully convinced that it was our solemn duty to take this step. It has cost us much agony, sleepless nights, and tears. We dearly love our Brethren and Sisters in the church, but when we see that the church has forsaken the "old landmarks", our only safe course is to separate.

We would like to call your attention to the fact that S. D. A. ministers, elders, etc. never attack the principles, which this Reform Movement upholds, but they fiercely attack and slander the character of those who represent this Movement. This method has always been employed throughout the Bible history by the fallen churches. In the following testimony you will see that this was also the lot of our Pioneers in the Advent Movement.

"I saw that those who oppose the Sabbath of the Lord could not take the Bible and show that our position is incorrect, therefore they would slander those

who believe and teach the truth, and would attack their characters. Many who were once conscientious and loved God and His word have become so hardened by rejecting the light of truth that they do not hesitate to wickedly misrepresent and falsely accuse those who love the holy Sabbath, if by so doing they can injure the influence of those who fearlessly declare the truth. But these things will not hinder the work of God. In fact this course pursued by those who hate the truth, will be the very means of opening the eyes of some. Every jewel will be brought out and gathered, for the hand of the Lord is set to recover the remnant of His people, and He will accomplish His work gloriously."—*Early Writings*, pp. 69, 70.

This is truly a remarkable testimony. History repeats itself. Similar methods of attacking character will be used in our day. Whenever a church is doing this work of attacking character, we may safely conclude that she has forsaken the truth. But in spite of this work of opposition the work of the Lord will move on, for He has promised to accomplish His work gloriously. In the shaking and testing time the Lord will gather every jewel. Let us quote another testimony which might prove a great blessing to those who are confused through the slanderous attacks which are hurled against the Reform Movement.

"In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. A similar course was pursued by the opposers of the Advent Movement. (We might here insert: A similar course is also pursued against the Reform Movement to-day.) And not content with misrepresenting and exaggerating the errors of extremists and

fanatics, they circulated unfavorable reports that had not the slightest semblance of truth. These persons were actuated by prejudice and hatred. Their peace was disturbed by the proclamation of Christ at the door. They feared it might be true, yet hoped it was not, and this was the secret of their warfare against Adventists and their faith. The fact that a few fanatics worked their way into the ranks of Adventists is no more a reason to decide that the movement was not of God, than was the presence of fanatics and deceivers in the church in Paul's or Luther's day a sufficient excuse for condemning their work. Let the people of God arouse out of sleep, and begin in earnest the work of repentance and reformation; let them search the Scriptures to learn the truth as it is in Jesus; let them make an entire consecration to God, and evidence will not be wanting that Satan is still active and vigilant."—"The Great Controversy," pp. 397, 398.

The decision for truth must be made upon its own merits. You will be in great danger of being deceived, if you accept the accusations brought against the people of God, and thereby make your decision. It is your solemn duty to thoroughly investigate the message of reform. Only by so doing will you be able to make a fair decision. Do not put your trust in man but in God. Perform faithfully your personal responsibility—no matter what others do—and stand firmly as a rock for truth. Jezus was falsely accused by the Jews, but Nicodemus appealed to them by making the remark: "Doth a law judge a man before it heareth him and knoweth what he doeth?" John 7:51. The wise man said: "He that answereth a matter before he heareth it, it is a folly and shame unto him." Prov. 18:13. "The heart of the righteous studieth to answers (righteously) but the mouth of the wicked poureth out evilthings." Proverbs 15:28. Here the acid test is applied to our character and motives in dealing with our fellowmen. Let us consider our motives and actions in the light of the foregoing Scriptures, and see whether we have obeyed the counsel of the Lord.

Space does not permit us at this time to enumerate in detail the departure of the church from the "old landmarks", but we shall endeavor to set forth the principle reason for this Reform Movement. Perhaps you are aware of the fact that this Movement dates back to the year 1914. It came into existence at the beginning of the world war. The denominational leaders in Europe joined hands with the Government, and declared in several documents that Seventh-day Adventists would participate in war and bloodshed, and also bear arms on the Sabbath. You will hereby see that the real cause of separation is the law of God. In this trying time a small minority stood faithfully for

the commandments of the Lord, and they were willing to suffer persecution for the sake of truth. If you will carefully consider this fact, you will be convinced that this Movement was born of God.

But now you may say, this position taken by the leaders has been confessed and repudiated, and they have come back upon the platform of truth. If this were true, we would be only too glad to unite with them. But such is not the case. Concerning the bearing of arms, the General Conference has taken the position to grant to its members "Liberty of Conscience." This is the real root of the wide-spread apostasy. In granting such liberty, the leaders in Europe felt justified in their course which they followed during the world war. The documents which were given to the Governments in Europe during the war have never been recalled, neither have any new declarations been made, or anything added. Therefore, if another war should take place in the future, Seventh-day Adventists in Europe would be forced to do as they did during the last war. Coming back to the "Liberty of Conscience" question, we find that some leaders even today feel perfectly free to recommend to their members the bearing of arms. It is truly a deception of the enemy. Such a position cannot be in harmony with the law of God. If "Liberty of Conscience" is granted to transgress the 4th and 6th commandment, how about granting that same liberty to transgress the 5th, 7th, 8th, or any other commandment? Can men grant liberty over the law that God does not grant? May God help His people.

"The patience of God has an object, but you are defeating it. He is allowing a state of things to come about that you would fain see counteracted by and by, but it will be too late."—"Testimonies," Vol. 5, p. 77.

"The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings."—"Testimonies to Ministers," p. 86.

Very much is said about the charge that the church has become Babylon, but no one has, as yet, ever stated clearly the reasons for this charge. Is this fair? The Babylon charge is the end but not the beginning, the result but not the cause. To dwell upon this charge is like a Doctor who tries to cure the results, rather than the cause. Both, "Babylon charge" and "Granting Liberty of Conscience", are charges against the church. Why say so much about the one and never

a word about the one over which the controversy exists? One is the evidence, the other the conclusion. What would we think of a teacher in school for denouncing a pupil because of his conclusions, without going first back to the pupil's presumed evidence, and disapprove them?

Take for instance the question "What constitutes Babylon"? To deal with just one phase of the question, ignoring entirely all other just as prominent phases, leaves the impression that the whole truth has been stated, which is as far from truth as black is from white. All who are well posted on this subject know that God has given us in "The Great Controversy" many characteristics of Babylon. One of the most outstanding and unmistakable characteristics of Babylon is to undermine the truth, especially regarding the law of God. This has been done by the denomination, and it is the real cause of separation.

We have tried to lay the real issue, the real point in question before you. We fail to see how anything at all can be accomplished by ignoring it, in dealing with the Reform Movement.

Whether admitted or not, the fact remains that many loyal and faithful Seventh-day Adventists all through the denomination, have passed through and are passing through bitter experiences for conscience sake over this very point.

Prayerfully we submit these facts to you with the instruction given by the Spirit of God; "He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence."—"Testimonies, Vol. 3, p. 255.

With Christian Love,

A. A. and Elna Ewert

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HAS THE SEVENTH-DAY ADVENTIST CHURCH BECOME BABYLON?

This is a very vital question and one which should deeply concern each member of the church, and should be thoroughly understood. You should not take for granted what the church says in everything, but "prove all things and hold fast to that which is good." If the church has not become Babylon you ought to know it, and if it has, you ought to know it, for we are living in

very solemn times. Soon we will see our Lord and Blessed Redeemer who has washed us from our sins in His precious blood. Satan knows that his time is short, and he is trying to deceive every honest soul. Each individual will have to answer God and give an account for himself, as if there were not another soul on earth. You will have to stand on your own convictions that the Holy Spirit has brought to your mind; for we are told in God's word that when the Holy Spirit is come "He will guide you into all truth." I would not for a moment, have you think I believe that you should not take advice from your church. This you should do as long as there is a "Thus saith the Lord" for it.

There are over six hundred different denominations in the world, all claiming to be the true church, and not one believes she is Babylon. I believe that God has honest children in all of them, and if they knew that their church was Babylon, they would heed God's call and come out. So it is not a question of not being God's children, but the lack of knowledge of what constitutes Babylon. As this subject is presented, I hope it will be received in the spirit in which it is given, and not be considered as criticism. It is not with any desire to find fault, or, like the worldlings, to dwell upon the imperfections of others, that I speak of the fallen condition of the churches; for I do it with sadness, and would God it were otherwise. However, it is given with all due respect to every honest soul who may not have a thorough understanding of just what constitutes Babylon.

I wish to quote a statement from the book "Daniel and the Revelation," p. 654, published by the Seventh-day Adventist denomination.

"Instead of being stirred with feelings of resentment when this term is mentioned, people should rather examine their position, to see if in faith or practice they are guilty of any connection with this great city of confusion, (Babylon) and if so, separate at once therefrom."

I would like to call your attention to a Scripture found in Rev. 18:2. In this text we find some of the characteristics that constitute Babylon. First, we find that Babylon falls; second, that it becomes a habitation of devils; third, a hold of every foul spirit; and fourth, a cage of every unclean and hateful bird (or person). I wish to connect with this Scripture an article found in "Early Writings," p. 273, entitled: "The Sins of Baby-

lon." Notice very carefully some of the sins which constitute Babylon. First, they bear the name of being Christ's followers, yet it is impossible to distinguish them from the world. When the truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, it at once awakens the spirit of persecution. Sister White was shown in vision that uncleanness, selfishness, fraud and deceit, evil traits, pride, decorating the mortal body, satisfaction and pleasure, crime and iniquity, constitute the sins of Babylon. Are these sins found in the church of which you are a member? For just as sure as these sins are found and tolerated in your church it has indeed become Babylon. Then God's call to you is to come out; but if you remain in Babylon, God says you are partakers of her sins, and will receive of her plagues. In "Spirit of Prophecy," Vol. 4, pp. 232, 233, we find the following statement:-

"The message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt . . . A virtuous woman represents a pure church, a vile woman an apostate church. Babylon is said to be an harlot."

Now as we are dealing with the Seventh-day Adventist church, we will trace its history from 1844, and if we can find that it was once pure and has become corrupt, then the message announcing the fall of Babylon applies to them.

Please note very carefully the condition of the church in 1844, as given in "Early Writings," p. 239.

"A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. . . . God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them. They had made a full sacrifice, an entire consecration."

From the foregoing statement we have clearly set before us the condition of the church in 1844. What could be more pure than a church that was called saints and reflected the image of God as described in this testimony.

Now as we have located the church which was once pure; and if we can find that this same church has become corrupt, then we have located Babylon. I now call your attention to a statement in "Testimonies to Ministers," p. 265, a warning given to the church that it might not become corrupt or Babylon. Note carefully the warning given:-

"The world must not be introduced into the church, and married to the church, forming a bond of unity. Through this means the church will be-

come indeed corrupt and as stated in Revelation a cage of every unclean and hateful bird (or Babylon)."

So, dear reader, we can see clearly from this statement that if the world is introduced into the church, it will indeed become corrupt, and, as stated in Revelation, a cage of every unclean and hateful bird (or Babylon).

Furthermore I would like to call your attention to a paragraph found in "Early Writings," pp. 107, 108, given in the year 1852, just eight years after the Servant of the Lord had declared the church pure. In this, a message is given to them that they are conforming to the world, which is the first step towards Babylon. Note carefully the statement.

"Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world, and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal like the nominal churches, from which they but a short time since separated. . . . Many of these professed Christians dress, talk, and act like the world, and the only thing by which they may be known is their profession."

Another message was sent in 1856, just four years later, found in "Testimonies," Vol. 1, pp. 135, 136.

"Oh, the pride that was shown me of God's professed people; it has increased every year until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them. . . . They advance every month in pride, covetousness, selfishness, and love of the world."

The following message was given in 1860, four years later, in "Testimonies," Vol. 1, p. 210.

"I was shown the low state of God's people; that God had not departed from them, but they had departed from Him, and had become lukewarm. They possess the theory of the truth, but lack its saving power."

So bear in mind, dear reader, as we go along, that we are tracing the history of the church, which was once pure, to see if it has become corrupt or Babylon.

The next message was given in 1865, five years later, and is found in "Testimonies," Vol. 1, p. 469.

"The cause of God in many places is not improving. Soul work is needed. The people are overcharged with surfeiting and drunkenness and the cares of this life. They are entering deeper and deeper into a spirit of worldly enterprise."

The next message was given in 1868, three years later. Note very carefully the message that was given in "Testimonies," Vol. 2, pp. 440, 441.

"God's professed people are selfish and self-caring. They love the things of the world, and have fellowship with the works of darkness. They have

pleasure in unrighteousness. They have not love toward God, nor love for their neighbors. They are idolaters, and are worse, far worse, in the sight of God, than the heathen, graven-image worshipers who have no knowledge of a better way."

Again we have a warning given to the church in 1881, or thirteen years later, found in "Testimonies," Vol. 4, pp. 647, 648. This warning was given just 53 years ago. It is very important; read carefully. If this warning had been heeded, the Seventh-day Adventist church would have been an entirely different church to-day, and they never would have become Babylon.

"Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God. I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline. . . . There is a terrible sin upon us as a people, that we have permitted our church members to dress, in a manner inconsistent with their faith. We must arise at once and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized (or corrupt)."

Notice the message given in the foregoing statement: "We must arise at once and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized (or corrupt)." As the message was not heeded; another warning was sent in 1882, just one year later.

"What can I say to arouse our people? I tell you not a few ministers who stand before the people to explain the Scriptures are defiled. Their hearts are corrupt, their hands unclean. Yet many are crying, Peace, peace; and the workers of iniquity are not alarmed. The Lord's hand is not shortened that He cannot save, nor His ear heavy that He cannot hear; but it is our sins that have separated us from God. The church is corrupt because of her members who defile their bodies, and pollute their souls."—"Testimonies," Vol. 5, pp. 78, 79.

From the last quoted passage, we can clearly see, that the church that was once pure in 1844, became corrupt in the year 1882, or 38 years later, just as the Servant of the Lord said it would become, if the world was introduced into it. Read carefully the statement again found in "Spirit of Prophecy," Vol. 4, pp. 232, 233.

"The message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt."

So we can see very clearly that this message applies to the Seventh-day Adventist church. Observe what happens, when the church becomes corrupt.

"The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt."—"Testimonies," Vol. 5, p. 217.

Notice the sad condition six years later.

"The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to the sea without chart or compass."—"Review and Herald," July 24, 1883.

Very alarming, indeed, to have the cable cut that anchors them to Christ, and to drift away to sea without chart or compass. Notice the prophecy that is given of their fall just five years later, in "Review and Herald," Aug. 1, 1893.

"And thou, Capernaum (Seventh-day Adventists, who have had great light), which art exalted unto heaven (in point of privilege), shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

The most heart-breaking condition of all is found in the next statements:-

"Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world."—"Testimonies," Vol. 3, pp. 118, 119.

"Who can truthfully say, 'Our gold is tried in the fire; our garments are unspotted by the world?' I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off. He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character? How is the faithful city become an harlot? My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.'"—"Testimonies," Vol. 3, p. 250, (written in 1903).

We can see clearly from the foregoing testimonies that the church that was once pure, became an harlot, or Babylon, in the year 1903.

Notice the statement given in the "General Conference Bulletin," 1893, pp. 132, 133.

"It is a solemn statement that I make to the church that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner."

If in 1893 there was not one in twenty prepared to meet God, what about the condition that exists in the church to-day? Could that number be found?

A few years later another message was given, found in "Testimonies," Vol. 6, p. 371.

"The Lord does not work to bring many souls into the truth, because of the church members who have never been converted, and those who were once

converted, but who have backslidden. What influence would these unconsecrated members have on new converts?"

If the Lord did not work to bring many souls in the truth before it had become an harlot, do you think that He has changed His mind, and lowered His standard since the church has become an harlot; and that now He works to bring many souls into the church? Within the last year or so, there have been forty or fifty thousand souls added to the church, and the church honestly believes that the Lord is working marvelously through the Holy Spirit, and that the "latter rain" is falling. The Servant of the Lord has said that the Lord is not working to bring many souls in; because of the condition of the church. Then why are there so many coming in, and who then is working? Have the church standards been lowered? What class of people unite with a church that has become Babylon? The following paragraph, I believe, will answer the last few questions very satisfactorily. Observe very closely and see if there are any sins of Babylon to be found.

**HAYNES SCORES DANCING, CARDS AND
IMMODESTY. TABERNACLE PASTOR
URGES MAINTENANCE OF S. D. A.
CHURCH STANDARDS**

"Sabbath-breaking, pride and display in dress and jewelry, immodesty, divorce, theater going, card playing and dancing among church members were scored this morning before a large congregation at the Seventh-day Adventist Tabernacle, by the pastor Carlyle B. Haynes, who spoke on the subject, 'Our Church Standards—Shall We Abandon or Enforce Them?' Mr. Haynes said; too many ignore Sabbath. Many of our people have become careless about the observance of the Sabbath. They are not as particular as they were years ago. The Radio is turned on, secular papers are read, business is talked, if it is not transacted; pleasure rides are taken, social engagements are arranged for and sometimes consummated; and altogether there is a sad departure from the former standards. These things should be changed. . . . Let us return in practise to the time when modesty and sweet simplicity were more than words, and carry on in our lives the principles which the gospel demands, separation from the world and its fashions, abandonment of its practices."—"The Enquirer and Evening News," Battle Creek, Mich. March 31, 1934.

Notice the statement found in "Testimonies," Vol. 1, p. 287.

"Think ye that God will receive honor, and acknowledge a people so mixed up with the world that they differ from them only in name"? "Oh, no. None but the pure and holy will He acknowledge as His."

"Angels saw the pure and holy mixed up with sinners in Zion, and with world-loving hypocrites.

They had watched over the true disciples of Jesus but the corrupt were affecting the holy."—"Early Writings," p. 247.

"I saw Jesus turn His face from those who rejected and despised His coming, and then He bade angels lead His people out from among the unclean; lest they should be defiled."—"Early Writings," p. 249.

"I saw that decided efforts should be made to show those who are unchristian in life their wrongs, and if they do not reform they should be separated from the precious and holy, that God may have a clean and pure people that He can delight in. Dishonor Him not by linking or uniting the clean with the unclean."—"Testimonies," Vol. 1, pp. 117, 118.

From the foregoing statements we can clearly see that the clean and the unclean cannot be mingled together without being defiled. God calls for a separation.

"Now, just now, the Lord's people are to show their loyalty. The time has come when the Lord would have all who would honor Him take their stand firmly on the side of truth and righteousness. No longer are we to be a mixed multitude."—"Review and Herald," Dec. 21, 1905.

In John 17:15, 16, we find a prayer that Jesus offered in behalf of His church. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."

In closing I beg of you, dear reader, in the name of Him who loved you and gave Himself for you; and for the sake of your loved ones, to consider it very carefully and prayerfully, lest you might be found in Babylon, and if so, to separate at once therefrom.

O. O. Metcalfe

THE LESSER OF TWO EVILS

Is it true that we are living in the age in which we can present acceptably before our heavenly Father "the lesser of two evils?" Will God accept into His kingdom those who knowingly, compromise with sin by choosing the so-called lesser of two evils in order to accomplish their purpose, as well as to cover the open apostasy existing in a man-corrupted organization? Are we serving a God today who is not as particular as in the days of Moses and Joshua? No, indeed not! We, as well as the leaders of the S. D. A. organization, know only too well what happened to Nadab and Abihu when they "offered strange fire before the Lord, which He commanded them not. "The record tells us there went out "fire from the Lord and devoured them and they died before the Lord." Lev.

10:1, 2. This warning was given for our admonition upon whom the ends of the world is come. 1 Cor. 10:11. The Apostle Paul tells us that God is just as particular now as then, and will be the same forever. "Jesus Christ, the same yesterday, today and forever." Heb. 12:8.

In regard to our publishing houses, Sr. White says, "When our publishing houses do a large amount of commercial work, there is great danger that an objectionable class of literature will be brought in..... The influence on the workers is demoralizing." "All this trashy reading should be resolutely discarded. We have no permission from the Lord to engage either in the printing or in the sale of such publications. . . I know of what I am writing; for this matter has been opened before me." Vol. 7, pp. 164, 166.

In face of this plain statement the leaders permit The Canadian Watchman Press of Oshawa, Ont. to turn from their presses, soul destroying books such as, "The Big Bad Wolf," "Mickie Mouse,," and other demoralizing literature bearing the stamp of Satanic trash.

And again, "There is another class of literature, more defiling than the leprosy, more deadly than the plagues of Egypt, against which our publishing houses need unceasingly guard....Let not works setting forth the soul-destroying theories of hypnotism, Spiritualism, Romanism, or other mysteries of iniquity find a place, in our publishing houses.... Upon no consideration let infidel sentiments be placed before the youth whose minds so eagerly grasp anything new. At the very highest figures that might be paid, such work could be published only at infinite loss." Vol. 7, p. 166.

"The Review and Herald Office has been defiled as the temple was defiled, only the result has been ten-fold more disastrous. Overturning the tables of money-changers, Christ drove the sheep and cattle from the precincts of the temple, saying, 'It is written. My house shall be called the house of prayer; but ye have made it a den of thieves.' Worse even than the defilement of the temple has been the defilement of the publishing house by the printing of matter which should never have been placed in the hands of the workers in God's institution."—"Testimonies," Vol. 8, p. 92.

And yet, this same publishing house has thrown its doors wide open to the printing of such literature, as to throw away the commandments of God, to teach evolution, and even to go so far as to permit the death of God Himself. For proof of this startling fact we read under the title, "The Death of God", by Julian Huxley. "The particular situation that confronts the religion of western civilization is this. The concept of God has reached the limits of its usefulness it cannot evolve further. Let me amplify this. Supernatural powers were created by man to carry the burden of religion. From diffuse magic mana to personal spirits: from

spirits to gods; from gods to God—so crudely speaking, the evolution has gone.... Religion, if it is to continue as an element of first-rate importance in the life of the community, must drop the idea of God or at least relegate it to a subordinate position, as has happened to the magi-spirits and other small spiritual fry, is a human product, arising inevitably from a certain kind of ignorance and a certain degree of helplessness with regard to man's external environment God is simply fading away as the Devil has faded before him...." "The Magazine Digest" page 97, Aug. 1934. Printed by the Canadian Watchman Press, Oshawa, Ont., a S. D. A. institution, for The Magazine Digest Publishing Co. Ltd., Toronto, Ont.

From the above statement, in the light of the spirit of prophecy, the reader is left to only one of two conclusions, either that God is not so particular now as in the days of the patriarchs, or that the professed people of God have stopped following Christ their leader, and are fast retreating toward Egypt by accepting, into their ranks, leaders who prefer to choose the lesser of the two evils: (1) to print this satanic literature in order to provide work for the students of Oshawa Missionary College, or, (2) to refuse to publish such literature and leave the young people in the home of their parents.

"If such matter is allowed a place in our institutions it will be found that the subtle power of Satan's sentiments is not easily cast out. If the tempter is allowed to sow his evil seed, it will germinate and bring forth fruit. There will be a harvest for his reaping in the very institution established by the funds of God's people for the advancement of His work. It will result in sending forth to the world in place of Christian workers, a company of educated infidels," Vol. 7, p. 167.

It would be much better to leave our youth in the homes of their parents rather than bring them to a Christ-less institution, perverting their minds by the influence of Satanic delusions, thus leading them to become infidels. By bringing infidels into our ranks is it any wonder that Laodicea has become confusion, (Babylon). Oh, may God arouse His slumbering people that they might come out from among them and touch not the unclean thing, and be separate.

Harold Chamberlain

The Sabbath Watchman

With

The Children's Friend

OFFICIAL ORGAN OF THE

Seventh-Day Adventist Reformed Church
(North American Union)

Devoted to the Promulgation and Defence of the
Primitive Principles of the Advent Movement of 1844.

Published Quarterly by

Religious Liberty Publishing Association

P. O. Box 432
Kalamazoo, Mich., U. S. A.

Subscription Rate (in advance) - - One Year, 60c

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SEVENTH-DAY ADVENTIST IN THE TRENCHES IN BOLIVIA-PARAGUAY, SOUTH AMERICA.

The following quotation appeared in the "Revista Adventista" a Seventh-day Adventist church paper printed at Buenos Aires, South America, December 5, 1932

"At this moment there are about 200 of our church members, including teachers, evangelists, (workers) and lay-members, on the battlefield. To all those to whom I could speak before my departure, I have recommended to take with them pocket Bibles, or Bibles with the New Testament, and that they should not forget to do missionary work and be it even in the trenches. We expect interesting reports in what way and manner the Lord has protected His faithful ones in this battle, to make it known to our brethren and sisters.

"During these four weeks of my absence from Bolivia, being on a vacation in Mollendo, Peru, I heard that many of our teachers and evangelists (workers) had to leave their church-schools and churches to march to the front of the military operations. Even as we feel sad that this is the case, we have full confidence in the Lord, and know that He is able to use our brethren in the proclamation of truth on the place where they are at present.

"During the time that the sons that are of military age are marching into the battlefield, the older parents and younger brethren consecrate their lives anew to God."

The following report is also taken from the "Revista Adventista" Jan. 2, 1933.

"The school-year started on February 8, 1932 with 64 pupils. At the close of the first semester ten of these 64 left school to be active as workers and

teachers in the mission. During the second semester the war snatched away 17 young people, (from the school) leaving us only a little more than half of the original number."

—x—

CANVASSING A PREPARATION FOR THE MINISTRY

By MRS. E. G. WHITE

There are more difficulties in this work than in some other branches of business; but the lessons learned, the tact and discipline acquired, will fit you for other fields of usefulness, where you can minister to souls. Those who poorly learn their lesson, and are careless and abrupt in approaching persons, would show the same want of tact and skill in dealing with minds, should they enter the ministry. . . .

Why Many Have Failed

Canvassers need to be daily converted to God, that their words and deeds may be a savor of life unto life, that they may exert a saving influence. The reason why many have failed in the canvassing work is that they were not genuine Christians; they did not know the spirit of conversion. They had a theory as to how the work should be done, but they did not feel their dependence upon God.

DIRECTORY OF UNION CONFERENCES INTERNATIONAL MISSIONARY SOCIETY S. D. A. REFORM MOVEMENT

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P. O. Box 432

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